

the lord of clouds,¹ mighty in
resolution being glori-
fied by us, grant us cattle, and
horses fit for chariot^
as (thou grantest) abundant food to
him who is vic-
torious (in battle).³

3. We invoke that INDBA who is
the destroyer of
mighty foes, the supervisor (of all
things): do thou,
the many-organed, the protector of
the good, the dis-
tributor of wealth, be unto us (the
insurer of; success
in combats).³

4. Such, INDBA, as thou art
represented in holy
texts,⁴ assail (our) adversaries
with fierceness like
(that of) a bull in close conflict:
regard thyself as our
defender in war, (that we may long
enjoy) posterity,
water, and the (sight of the) sun.⁵

5. INDKA, bring to us most
excellent, most invi-
gorating and nutritious food,
wherewith, wonderful
wielder of the thunderbolt, the
handsome-chinned,
thou sustainest both heaven and
earth.

¹*Adhrivas* is, more properly, wielder of the
thunderbolt, but
we have just had that epithet in *vajrahusta*.

² *Satrd vdjam najigyusJte*: the scholiast has
falra, prabhu-
tavij abundant: *Mahidkara, Yaju&h*, 27.38., makes
it an epithet
of *vdjam sa-trdnam*, together with protection: it
pleases him also
to understand *jigyushe*, valorous, uot as
applicable to a man,
purushdya, but to a horse or elephant, *atirdya*
haitine vd,
which is quite gratuitous: see-also *Sdma-Veda*, n.
ICO.

³ *Sdma-Veda*, 1.286: this is said to be the first
verse of a.
Pragdtha.

⁴ *Eichisliamai*? explained by *Sdyana rigy&dnsam*,
rvpampi«-
tipddayati tddrig-rupendwh: such form as the
Rich exhibit*,
such in form is *Indra*.

⁵ The text has only *tanusku, apstt, mrye*, in
descendant-, in
waters, in the sun, but they may be connected
with what pre-

cedes, *amdkaṃ bodhu avitd mahddkaṇe*, know
thyself to be our